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INTERNATIONAL BIBLE STUDY.

July 2, 1882.——*Mark VI.* 1—13.

Jesus, we are now told, repaired to his own country, i. e. the place where he had been brought up, Nazareth. A year had gone by since his previous visit, when he met with such a rude reception from the people. His disciples follow him. The Sabbath day finds him again in the synagogue teaching. No man ever taught as he did, brought out more fully or lucidly or judiciously or impressively the things that are of most importance to mankind. Yet how often did his words seem to be as water spilt upon the desert sands. They who heard him on this occasion could not get over the fact that he had spent so many years among them in a humble capacity, treated by them on terms of equality or even of inferiority. They were astonished at the wounderful things that fell from his lips. But instead of receiving the instruction into their hearts, they lost themselves in vain attempts to explain the fact that such wisdom and power of utterance should be possessed by one who had been a humble tradesman among them for many years. Could they allege against him that he had led a bad life among them, that he had left them without paying his debts, that he had been guilty of any immorality, that he had gambled or lied or drank? Nothing of the kind. All that they could say was that he had been a carpenter. Well, was not Moses a shepherd when God called him to be the deliverer of his people? David too? Did God at any time say that he would choose for his ambassadors those only who had received a training in some theological school? They could not deny that mighty works were wrought by his hands. Why not accept the evidence that God was with him, speaking by him? Why allow themselves to be cheated out of a great blessing because people in other places had seen his glory before they had. What a barrier to the reception of the truth is pride. The Nazarenes thought that if it were determined that Jesus was the Messiah, it would be a reproach to them in the eyes of the rest of the world that they had not recognized his distinguished character, first. Besides his four brothers his sisters are mentioned. It is an interesting thought that Jesus had sisters, brought up with him under the same roof, with whom he was more or less intimate, who spoke to him about their little ambitions and hopes and fears and disappointments, and heard from him about the things that impressed him and interested him. Probably they thought him very eccentric, and tried to reason him out of his strange notions, and when they could not succeed set him down as obstinate or stupid. Still if any helpful office was needed, they would naturally look to him. Somebody has said that if heavenly virtue were to become incarnate in this world, all men would be attracted by the beautiful embodiment. How utterly erroneous this idea is, was shown when Christ, the perfect embodiment, dwelt at Nazareth, in the midst of these sisters and brothers fellow-citizens, pursuing his humble avocation in that out of the way place. Let heavenly virtue become incarnate to-day in one of our towns, the first question concerning the party would be, What is his position? What salary does he get? Who are his friends? What style does he live in? Virtue is all very well, if you have the other grand essentials.

"They were offended at him." We are ready to receive an ambassasador from heaven, if he come with a flattering message. Jesus came not with any such; he did not tell men that God was much pleased with their services; he came preaching a doctrine that left them without any righteousness, and this was what they could not tolerate. But this was by no means the first instance in which a prophet was without honour in his own country. The unbelief of these Nazarenes hindered him from doing many mighty works. He healed a few sick people, and marvelled at the unbelief of the people and went his way.

And he called unto him the twelve, and began to send them fourth by two and two and gave them power over unclean spirits, and commanded them that they should take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse; but be shod with sandals; and not put on two coats. His own ministry being limited to one place, Christ took steps to recompense for this by sending out his best-instructed disciples in every direction. He sought thus to multiply himself, and save the people in the outlying districts from thronging to the place where he was, with their sick. He gave them power over unclean spirits not by infusing into them some new consciousness of power, but by authorizing them to do these things in his name. They were to believe that Christ's name had so much efficacy at the throne of God, that the power of God would be sure to respond to their appeal. All would depend upon the faith they should exercise in the presence of the possessed. That this faith failed them on one occasion, we know. When men are instructed to proceed on a journey the first thing that presents itself to their minds is the necessity of making preparation. Clothes and other necessaries must be provided; everything must be definitely arranged, so that they may go forward with as little discomfort as possible. Our Lord takes care to banish all concern of this kind from the minds of his disciples; they are to go with unembarrassed minds; like princes, who commit the responsibility of providing for all their wants by the way, to others; the Greatest of all would care for them and direct their minds in peace. Undoubtedly, it is the privilege of the Lord's servant, at the present day, to go forth similarly unencumbered and unembarrassed, trusting to the Master to provide for him by the way. Too often, there is a lack of faith in the Master, leading to careful and extensive outfits and numberless anticipations, leaving nothing for the Master to do. Every imaginable contingency must be provided for. Christ could have easily supplied his disciples with the things which they would need on their journeys, and with coolies to carry them; but there would not be the same opportunity for the exhibition of faith, as when each want is met as it arises. The one thing upon which Christ is specially intent is the exhibition of faith on the part of his disciples. It is reasonable to suppose that in the instructions given to his disciples when proceeding on their itineracies, Christ would embody the *principles* by which he expects his missionary servants to be actuated in all ages, though the form or expression may exhibit some deviations. "In what place soever ye enter into a house, there abide till ye depart from that place." Walking in faith, we shall go in at the first door the Lord opens, and believing that he has chosen, it, we will not listen to a proposal to try some other quarters. People often take up their residence without consulting the Lord; and such are continually shifting; they never find the place that altogether suits them. Christians should pray regarding a residence, go in where the Lord indicates, and then believing that to be the Lord's will, abide there no matter what attractions would draw them elsewhere. Some perhaps would not receive the disciples; well, they are not to dispute, but quietly leave, shake off the dust of their feet and with it all bitterness; so leaving the people in the Lord's hands as not even to remember against them what they have done.

WEEKLY REVIEW.

—Sir Frederick Leighton, President of the Royal Academy, in distributing the prizes to the students in December last, speaking of "the relation in which art stands to morals and religion," said:—

The language of art is not the appointed vehicle of ethic truths; of these, as of all knowledge as distinct from emotion, though not necessarily separated from it, the obvious and only fitted vehicle is speech, written or spoken words, the symbol of ideas. The simplest spoken homily, if sincere in spirit and lofty in tone, will have more direct didactic efficacy than all the works of all the most pious painters and sculptors from Giotto to Michael Angelo, more than the Passion music of Bach, more than a Requiem by Cherubini, more than an Oratorio of Handel ..... Moral edification can attach only to direct moral teaching.

The *Christian*, quoting the above, remarks:

This is a strong testimony against Sunday concerts and opening picture-galleries on the

Lord's-day as a means of religious or moral teaching.

It is indeed surprising to hear such words from the President of the Royal Academy. Yet there are certain facts which go far to bear him out. The age in which modern art attained its highest development, A. D. 1500 to 1550, was one of the most corrupt ages, and the country where art then flourished most, was then one of the most immoral, and the men most distinguished for their excellence in art, were men of great laxity in morals. Yet these men almost always chose Scriptural subjects for the exhibition of their art. Also, be it noted, the Church which has made most account of these works of art in religions services, has gone furthest in the corruption of religion. It appears that after making the remarks we have quoted, the President of the Royal Academy exhibited in April last a picture said to be the best in the Exhibition, representing Phryne at Eleusis. Sir Frederic consecrated his art to the glorification of harlotry and Paganism. So the Italian painters delighted in lascivious representations of Mary Magdalene ; and La Fornarina was the model for Raphael's pictures of Madonna. While recognizing the fact that the sanctifying influences of art have been greatly overestimated, we demur to the position taken up by Sir Frederick Leighton that art and morals have nothing to do with each other. A fearful influence for evil waits upon unhallowed art. It seems reasonable to admit that the higher and purer the sentiments that animate the artist, the more fitted will his works be to elevate the mind of the spectator.

—We have lately heard of the death of Mr. Henry Webb, formerly in the medical service of the Bombay Government, but since some years retired. No man was better known or more respected than Mr. Webb. For some years he had charge of the Bombay Medical Mission, and in this capacity was abundant in *labours, commending* the Gospel to the many *patients that visited* the dispensary by his loving efforts for their physical good as well as by his words for the Master. It was through his efforts that a branch of the Evangelical Alliance was last year formed in Poona.

—The Rev. Mr. Hornby of the Oxford Mission, Calcutta has made the discovery that Nonconformists are "mutilated members" of Christ. "If one member suffer all the members suffer with it."—The Rev. Mr. Willis, Superior of the same Mission, preached the other day a Sermon in which he undertook to show "The Scripture Principle of Missionary Work." After denouncing the dissemination of the Scriptures as an evangelistic agency, he says:

"All true missionary work is an edifying of the Body of Christ, bringing new members into that Body by the means of incorporation appointed by the Head, and preserving them in life and vigour by the nourishment ministered through the joints and bands, that is to say, by the sacraments which the Church alone has power and authority from Christ her Head to administer. How important then it is, with this end in view, that the Body itself into which new members are to be incorporated should be whole and sound. There should be no schisms in the Body, no rents, no needless divisions among the members of Christ.

So that the sacraments furnish the Scriptural principle of Missionary Work. How came Paul to say, "I thank God that I baptized none of you but Crispus and Gaius; for Christ sent me not to baptize but to preach the Gospel." Paul had continually to battle with a set of people who taught his converts that it was a great mistake to think they could be saved by the simple Gospel; they must be circumcised. Theirs was the Ritualistic theory of salvation ; and like the Ritualists of the present day they had the hardihood to call it Scriptural.—That there may be no schims in this Body, it is necessary that Christians recognize as fellow-Christians those whom Christ has received, not putting upon them the stigma of "mutilated members."

—We understand that the Rev. A. & Mrs. Norton expect to return to this country, in a few months, with another missionary couple, also four single ladies, all being in connection with the Church of the Disciples, the Church that President Garfield belonged to. We do not know where this Mission company propose to settle. They will probably take up some field now unoccupied.

—The *Church Times* has found out who is "the stupidest man in England," and publishes his name in full. It is well to know who is the stupidest man in England, that we may not be putting the cap where it does not fit. This little difficulty remains that some will doubt the competency of the *Church Times* to pronounce on such a vital question. The stupidest man in England, according to this authority, turns out to be a clergyman of the Church of England, which is so far comforting to Nonconformists. But the *Church Times* undertakes to give us proof of the correctness of its decision by quoting the *ipsissima verba* in which this superlative stupidity finds expression. The Rev. Carr Glyn, rector of Hinton Parva, has been so stupid as to say:

"A great deal of harm had arisen from the consecration of the elements. He believed that for a hundred years that was not allowed in their Church, but since then it had become common, and they might depend upon it that when ordinary people, especially in the agricultural districts, saw the minister, or, as he was called, a 'priest,' put his hands on the bread and the wine, they were too apt to fancy that there was some mysterious power connected with the act."

For our part, we find more sense than stupidity in this remark. There is not a word in the New Testament about consecrating the elements. The word *enlogesas* in Matthew and Mark is explained in Luke and Corinthians by the word *encharistesas ;* our Lord blessed God, *i. e.* gave thanks. The same interchange of expressions occurs in the account of the miracle of the loaves.

—The Archbishop of York has brought before the house of Lords a Bill to enable the primate to release persons like the Rev. Mr. Green, imprisoned for contumacy under the Public Worship Act. We do not believe that any good is accomplished by imprisoning those clergymen who refuse to submit to the requirements of the ecclesiastical Courts. It seems strange that churches of other denominations should be able to rid themselves of contumacious members, lay or clerical, without resorting to such means, and yet the Church of England be unable to do it. It strengthens the hands of the Ritualists very much to have one or two of their ministers in prison all the time, making it appear that they belong to "the noble army of martyrs." The mass of people think so little about religion that they do not distinguish between going to prison for the sake of millinery, and going there for the sake of Christ.

—A Bill before the Bombay Legislative Council proposes to enhance the duty on Mhowra, which is so extensively used in manufacturing the country liquor. We are some what surprised that Rao Saheb V. N. Mandlik, Hon. Hari Desmukh and other Native members should oppose the Bill. It does not seem to us that they in so doing show that they have very enlightened views regarding the true interests of the people. We are glad to find H. E. the Governor speaking as follows:

The Governor said he could not help having sympathy with the class on which such taxation bore, but the policy of modern legislation, which the Government of India recognised, was to tax necessaries as little as possible. The tax on salt had been reduced, and he hoped to see it still lighter. It would be a happy thing if we could do without it altogether; but a tax on spirits had been recognised everywhere as highly legitimate, as raising money for public purposes and checking demoralising habits. An increase in taxation on spirits always diminished their use.

The Bill will be considered again next Wednesday. There is a very large class interested in selling this liquor, and of course their sales will be somewhat affected by the enhancement of duty. This is the class that is agitating in the matter, and it is a pity that some of our Native members of Council do not consider that the gains of this class mean the demoralization of the people generally. Nothing can be more suicidal than the policy which plays into the hands of the publicans. Their trade militates against all other trade, and their prosperity means the degradation of the country.

—With reference to the letter signed "*Bhosawal*" some remarks in our issue of April 8th (Bible Study) might favour the opinion that there is unlimited scope for prayer for healing. In noticing Dr. Boardman's book we distinctly stated, if we remember rightly, that we were not prepared to affirm that all sickness is removable by the prayer of faith. Paul says he left Trophimus behind at Miletum sick. But we believe that the open door for faith shown in James V. 14-20 is open still.

—The aspect of things in Egypt is becoming more and more serious. Arabi Pasha is master of the situation, and there is reason to believe that he is playing into the hands of the Sultan. The Frank population of Egypt evidently consider that the rise of Arabi Pasha bodes no good to them, for they have fled by thousands from Egypt. The European Conference in Constantinople is sitting, but the Sultan snaps his fingers at them, making as little account of them as the Alexandrian mob does of the allied fleets. The Bedouins are mustering on the borders of the Suez canal and it remains to be seen what they propose to do. If any looting is going on they doubtless wish to have a finger in it.

—We had lately a postal from the Rev. T. F. Clark of America, whose faithful testimony for the Lord was heard among us a few months ago. He writes from Yokohama, Japan, April 26th, and says: "The Lord has permitted me to arrive here safely. I have been with Mr. Joseph Cook since I left Point de Galle. He delivered one lecture in Canton. He is being very kindly received here. I start on a journey among the coun-

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try missions next Monday along with Rev. J. F. Safer."

NOTICES OF BOOKS AND REPORTS.

"REPORTS of the London M. Society's Missions in S. India, for 1881." This is a very imposing volume, and our pen trembles a little as we approach it and undertake to give some account of the things contained in it. A general summary of the Missions of the London Miss. Soc. shows that there are 89,487 church members in connection with these Missions. We have remarked that the great Head of the Church has specially prospered each great Missionary Society in some one field. The London M. S. has its field of large returns in Madagascar; the Am. Baptist Society among the Karens of Burmah; the Church M. Society in Tinnevelly; the Wesleyans in S. Africa, &c. &c. In S. India the London Society have garnered most in Travancore, 3,351 communicants; in other parts of S. India, 1,105. We notice in Cuddapah the large number of 4160 catechumens, and at Gooty, 2240 European missionaries in S. India 21, besides 3 female missionaries; Native ordained missionaries, 10; Evangelists, 24; Catechists and Teachers, 75; school-teachers, 230. These reports embrace Madras, Tripatore, Salem, Coimbatore, Bangalore, Bellary, Belgaum, Cuddapah, Gooty, Vizagapatam, Vizianagram, (not Travancore). Contributions of Native Christians Rs. 3811. We notice the Report for Madras. A favourable account of the Institution is given. Attendance, 363. Matriculated, 6. Fees collected Rs. 4,155. There are Hindu Girls' Schools at Blacktown, Vapery, Pursewalkam and other parts of Madras. The Zenana work in Madras is said to be in a flourishing condition. In the Blacktown church there are 41 communicants, and in that at Pursewalkum, 43. Adults baptized, 3 The Rev. W. Robinson is in charge of the work at Tripatore. The following occurs in his report:

In one village I visited, I was surprised to find a very hearty reception accorded me. In course of conversation I found that most of the people had some acquaintance with Christian Truth. On enquiring how this knowledge came, an old teacher present said, "Sixteen years ago Mr. Phillips gave me a copy of your Veda. I have read it and I have spoken about it to my scholars, some of whom are here now grown up men." Wishing to prove that the man really did know, I put a series of questions on Scripture History. These were intelligently answered, and from the signs of approval with which they were accompanied by the others, I felt sure the facts were familiar to them.

He closes with the following words:

One of the shrewdest sayings of Archbishop Whately is specially apposite to Missionary work: "The man that is in a hurry to see the full effects of his own tillage, must cultivate annuals and not forest trees." Our trees are of the Lord's right hand planting, and we look for them to ripen in heavenly fruit in His time, not in ours.

The work at Salem is in charge of Rev. Messrs. Phillips and Lemare, and the Native pastor, Rev. C. Muthu. The former, after completing his 20th year in India says:

Is it presumptuous to declare, after twenty years' experience of preaching the Gospel to the Hindus, that "I magnify mine office;" and that were it possible to begin life again, I would devote it without a moment's hesitation to the evangelization of the millions of this land? I can therefore earnestly appeal to Theological students in England to consecrate themselves to this noble work; being worthy of the holiest life and the purest motive; and as affording ample scope for the highest culture and the best mental powers.

Adults baptized, 12. One of these was converted by means of a copy of the Bible, borrowed from a neighbour who had purchased it the year before. Mr. Phillips' extracts from his itineraries are very interesting. Coming now to the Coimbatore Report we find the Rev. Messrs. Hutchison and Hooker in charge, with two Native pastors. The Church members of the district number 184, an increase of 8. We take the following important remark from this Report:

Where Christianity has not been preached, the people are often extremely prejudiced against it, and oppressed with the fear that some improper means,—witchcraft, or the authority of Government—will be employed to compel them to change their religion. After listening to the preaching of Missionaries they find that these fears are groundless,—that no one need become a Christian against his will, and that the teaching of Christianity is not so horrible as they supposed, but chiefly consists of those sacred principles of religion and morals to which their common sense compels them to assent.

A series of English Lectures at Coimbatore has awakened much interest. With reference to the report spread by the Six Years People that Christ's advent was to be last September, the following remark occurs:

Hawkers, travelling beggars, village postmen, and policemen were the propagandists; so that in the remotest villages the people listened with awe to the startling prophecy, and in many cases seemed to accord to it a certain amount of wondering expectation and faith. Does not this show how quickly the Gospel might be spread throughout all India, and indeed through the whole world, if it could only be presented in such a way as to startle the people ont of their indifference, and force conviction home to their hearts?

"*Durwyasan Nishedhak Bodh.*" "Bad Habits Rebuked." This is a Marathi work of 62 pp. 12 mo. by Mr. Ankush Ramchundra Gadekar protesting against the use of Tobacco, Snuff, Ganja, Bhang, Opium, Spirit; also against adultery, gambling, theft, profanity and perjury, religious mendicancy, astrology; with remarks about Shastris, Puraniks and Kathakaris, (Legend-reciters). This book is an earnest and affectionate appeal from the author to his countrymen to renounce these pernicious usages. The man who is addicted to the use of ganja persuades himself, as many tobacco-smokers do, that it helps digestion. The Hindu mother finds that a little opium keeps her child quiet and leaves her free to work. And so some excuse is easily found for indulgence in the various things mentioned in this little book. Remonstrances are of little weight when a man is once addicted to the use of stimulants of any kind; the system becomes like a clock that runs down and needs to be wound up once at least during the 24 hours, and the man is miserable if he does not get wound up, and the most cogent arguments against the stimulant just go in at one ear and out of the other, as the saying is. But such arguments may have weight with those who have not yielded themselves to the pernicious habit. Prevention is easier than cure. This book abounds with poetic illustrations, which add not a little to its value. By far the longest of the essays is the one about false swearing. The one about religious mendicancy will "bring a coolness" over that large portion of the community who think it a grand thing to live in idleness and travel heavenward at other people's expense. We have much pleasure in commending this well-written book to our Marathi readers.

"THE Immortality of the Soul," a Lecture delivered by the Rev. S. Knowles before the Anjuman-i-Rifah, Gonda, and published by request. The first part of this Lecture treats of the proof that there is an eternal, independent, intelligent God, the Creator of the universe; the Lecturer then proceeds to show the immortality of the soul from its nature; its immateriality; its love of existence; its horror of annihilation; its hope of immortality; its sense of right and wrong; its perpetual progress toward perfection. These points are generally treated in an interesting and instructive way.

"THE State of the Soul after Death." By the Rev. S. Knowles. One of those who heard the Lecture we have just been noticing, felt that there was a more important question even than that of the immortality of the soul; that namely, which pertains to the condition of the soul. What avails it to me that I am to live forever, if I am to live in misery? This person was a Hindu official, and he took an opportunity to speak to the Lecturer of what was in his mind, and ask him to lecture on the state of the soul after death. Mr. Knowles assented and delivered two lectures on that subject. In these carefully prepared and instructive discourses, the opinions regarding the future state entertained by certain Mahomedans, by Christian literalists, by the ancient Greeks, are referred to, and the Hindu doctrine of Transmigration is then discussed. In treating of Manu's fantastic account of this doctrine, some valuable remarks occur. From the immutability and inviolability of the properties of the soul, such as conscious personality, the intellectual faculties and the spiritual powers, the doctrine of Transmigration is shown to be untenable, a plain contradiction to undeniable facts. The Second Lecture carries on the discussion of these important points, treats of Purgatory, and states the true doctrine. Many of our Native friends are desirous of knowing what to believe with regard to the matters treated in these Lectures, and will be glad to learn that copies may be obtained from Rev. S. Knowles, Forest Lodge, Nynee Tal, at 3 as. each for the 1st Lecture, and 4 as. for the pamphlet containing the 2nd and 3d, including postage.

"*Enmity and Reconciliation.*" This is a little tract of 8 pp. written by a servant of the Lord known to many in Bombay. It consists largely of extracts from Scripture. The carnal mind is enmity against God. This enmity found its fullest expression when men crucified the Son of God. God was in Christ reconciling the world unto himself, not reckoning unto them their transgressions. But there cannot be forgiveness of personal injury *without self-sacrifice*. Divine forgiveness was only possible through the divine sacrifice. There can be no escape for the sinner from the death penalty of a broken covenant, except through

the death of him who made it. Once at the end of the ages, hath he been manifested to put away sin by the sacrifice of himself. The figure of a woman bound by law to a husband whom she does not love, and refuses to obey, forcibly represents man's state by nature in relation to God. But if the husband die, the woman is discharged from the law of her husband. Ye were made dead to the law through the body of Christ that ye should be joined to another, even to him that was raised from the dead, that ye might bring forth fruit unto God. These extracts indicate the line of thought followed in this little tract. We suppose the reason why men object to the doctrine of an atonement consisting in a divine sacrifice for sin, is because they have no proper estimate of sin as committed against a Being of infinte holiness, upon whose will depends the happiness of the universe. Men figure to themselves a God who is simply the projection of their own wretched nature, with omnipotence added on. They conceive of sacrifice as having place only where there is limited power.

"*The Method of bringing up Children.*" By Simeon Benjamin. Third Edition. We are very glad to see that this excellent little book has reached a third edition. The second edition of 1000 copies was printed only last year, and was disposed of in a few months. It seems to be used to some extent in Government schools. There is no question that most families would be greatly benefited by acting on the instructions here given, which embrace a great many particulars relating to plays, studies, deportment, dress, cleanliness, &c. &c.

We acknowledge receipt of the May and June numbers of "*The Purans.*" Also the "*Harvest Field*" for June, "*Progress*" for ditto, the June number of "*Our Monthly,*" and the "*Bengal Magzine*" for May. We are gradually reducing the pile of books, pamphlets &c. awaiting notice, though it is still formidable.

The Bombay Guardian.

SATURDAY, JUNE 24, 1882.

HOUSEHOLD HOLINESS. V.

Where the ideas of Christ control all the arrangements of the family and all their intercourse, there we have a holy family. The ties that bind them together, constitute them a band of hope for all who are within their reach. Every thing is subordinated to the honour of Christ and the advancement of his cause. A true Christian family is a missionary family. It is not a little coral island with an adamantine wall around about it, to keep out the billowy agitations of the great encompassing sea, while the peaceful palms reflect themselves in the pellucid waters of the sheltering haven; but rather like a mountain sending out its fertilizing streams in every direction over the plains. There is a great tendency to seek relief in the bosom of one's family, from the fatigue of coming so much in contact with a selfish world in business hours; nor would the Master frown on this. But he blesses us by putting his own feelings within us; nor can he bless us more than by doing this. Just in the degree in which Christ's feelings are reigning within us, we shall find our hearts going out in love to our fellow-men. Just as the Christian feels the necessity of guarding against limiting his attention and his interest to the things pertaining to himself as an individual, so he finds it necessary to guard against limiting them to the family. It seems natural to give a high place to family claims, and to think we are in the pathway of duty when we are occupied in providing for them or in giving them pleasure. But, as we have said, all these duties are to be subordinated to the paramount duty of pleasing Christ and carrying out the ideas of Christ. The father and the mother in a Christian family are to regard their family as Christ's, and bring up their children with a view to their largest usefulness. And they will not allow themselves to think that what the world calls a first-rate education is the condition of largest usefulness. The most important thing is a loving and self-sacrificing spirit. If you make it your business to meet every possible want or desire of your children, you are certainly not pursuing a course that is likely to result in their becoming very useful. And yet, alas, how much there is of this kind of training, particularly in India. Servants are to be ever waiting upon the little ones, humouring them, complying with all their fancies, and thus developing a peremptory and self-willed spirit that will not be dislodged by any admonitions of the parents. 'Just as the twig is bent the tree is inclined; if almost all the day long, day after day, your darling child is made to believe that there is nothing of so much consequence as its own will, and only at rare intervals you seek to make him acquainted with something more worthy, what right have you to expect that your child will not grow up with an overweening sense of his right to have his own way, a state of mind directly opposite to that which the Gospel desiderates? "Blessed are the poor in spirit for theirs is the kingdom of heaven," says the Gospel, and says it in vain because the children of Christians are allowed in the beginning of their moral existence to dictate to all, instead of being taught to recognize God's will in that of the parent.

Love and self-love do not agree together; there cannot be the growth of love where self-love is allowed to strike its roots deeper every day. You are not carrying out the views of Christ towards the little ones, unless you are wisely showing them the beauty of a Christ-like self-denial, and teaching them to find pleasure in making others happy, though at some cost to themselves. Christ is the true Head of the Christian family, and if the parents habitually recognize him as such it cannot be but that the children will recognize him as such and come under the constraining influence of his mighty love. The failure to secure this result is caused by the fact that parental influence is shared and even crowded out by the influence of others, servants, teachers, and other children. Their spiritual interests are sacrificed to their intellectual or social. Parents wish their children to shine, not "as lights in the world, holding forth the word of life," but to shine so as to excite the admiration of worldly people. But let this idea stand, that the Christian household is to be a missionary household, organized for the purpose of carrying the light of the Gospel, the law of love, to all the accessible neighbourhood.

APOCALYPTIC SKETCHES. XLIX.

"They shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called and chosen and faithful." Rev. xvii. 14. We might linger a little on these beautiful words. The marvel is that the same powers that are found revolting against the supremacy of Rome, should hold fast to their antipathy to Protestantism. But as we have pointed out, these modern states of Western Europe, formed out of the old Latin empire, have no objection to Romanism except in its claim to be supreme in the State. They are content that the people should be one and all Romanists; only they refuse to let the Church of Rome have in any sense control of the Government. What they understand by a State and Church alliance is that the Church should be dependent on the State for the support of her institutions, and in return for this should advance the interests and maintain the authority of the Government. Is there a Protestant church in the land? Then this body must also be allied to the State, and its ministers be dependent on the State for their stipends. Now the Lamb enters into conflict with these arrangements by raising up a people that depend on him alone, and show plainly that they have no other to depend upon. The people of the Lamb cheerfully undertake the support of all those that minister to them, so that the Head of the Church, the Author and Finisher of their faith, shall be accredited with all that they accomplish. He is the King of kings; he has power to cast down these kings of Western Europe from their thrones, in answer to the prayers of his people, and has done it once and again. But on the whole, he sees that it will be for the highest good of his people, if these powers of Western Europe are allowed to offer such resistance as will be the means of developing the faith, patience, fortitude, love, wisdom and perseverance of his people. State alliances are to be defeated by a people who are without all that the world calls power, influence and wealth; by the followers of the meek and lowly one; men and women raised up for the most part from the people, rejoicing in the assurance that they have been called of the Lamb. No man can have an assurance of his acceptance with God, who does not recognize God's love as moving first towards him; for what is there for faith to lay hold of but this very fact that God now invites me, for the sake of his dear Son, to draw nigh in faith? God chooses to save them and calls them and they come and are saved. God's word is effectual for salvation only when it is perceived to be God's word. "Come unto me." The words reach my eye or ear, and I get the persuasion that God is speaking, inviting; so I come. "Called and chosen" for this very warfare; fitted by their overcoming faith in Christ's all-sufficient grace to bear testimony against these corrupt systems that rely upon worldly influence, resources and authority. "Faithful." True to the Master in all particulars; ordering their lives in all respects by his words; willing to suffer the loss of all things that they may hear him say at last, Well done, good and faithful servants, enter ye into the joy of your Lord. Among them are not many wise men after the flesh, not many mighty, not many noble. "God has chosen the foolish things of the world to confound

the wise; the weak things to confound the mighty; the base, the despised, the things of nought to bring to nought the things that are."

A remark should perhaps be made concerning the words, "they receive power as kings one hour with the beast." Some interpret this as though it meant, they *retain* power one hour. The words will not bear this. They *receive* power as kings one hour with the beast; simultaneously with the beast. What is meant by receiving power as kings, we have already stated; the reference is to the repulse of ultramontism, of the principle that Rome must lead the State.

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples and multitudes and nations and tongues." 15. Various nationalities and communities, under various forms of Government, all confessing their allegiance to the Church of Rome. These are found in the four quarters of the globe. The word *catholic* means *throughout* (the world); and we see that it is a title that may be justly claimed by the power here set forth. The nationalities acknowledging this ecclesiastical power are found on the Tiber, the Po, the Danube, the Rhine, the Rhone, the Elbe, the Tagus, the St. Lawrence, the Mississippi, the Amazon, the Nile, the Euphrates, —in fact, where will you not find them?

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." These words very accurately and wonderfully describe the spoliations of the Church of Rome carried on during the last two centuries by Roman Catholic countries. This hatred of the whore does not mean any hatred to the Romish system generally; it has nothing of the nature of Protestantism in it; it is simply a repudiation of the right of Rome to control the several governments of Roman Catholic Christendom. During many centuries great wealth was accumulated by the Church of Rome in these different nationalities; innumerable convents, monasteries, churches, seminaries were endowed and embellished; men were taught that by leaving their wealth to the Church they would facilitate their own entrance into the kingdom of heaven; gold, silver, pearls, precious stones, rare and precious things of all kind were promised in vows, and when the vows appeared to have been fulfilled, the treasures were given to the images and altars before which the vows were made. All this excited the cupidity of the different governments, and under one pretence or another, was seized by them. The States that had been adorned with the epithet 'most holy' 'most catholic' were not a bit behind the others in effecting these spoliations. Thus we have the explanation of what at first seems an insoluble enigma. The accumulations of ages, the joy and the glory of the Romish Church, were swept away into the coffers of the very state for whose alliance she had sacrificed so much.

REMINISCENCES. CLXXVI.

Extracts from Diary kept in Bombay, 1848.

Bankot, Oct. 20. A Mussulman asked, Who is Christ? I answered, the manifastation of God. Presently he asked the same question. I answered in the same way. I saw that he wished me to say that Christ was the Son of God, and then taunt me for supposing that God is like a man, has a wife and Son, so that there are two Gods. When he asked again I gratified him by saying that He was the Son, and went on to show how he was the Son. As an only-begotten son is cherished by the Father, so God has a singular affection for his Son. As the Son is of the same nature as the Father, so Christ. As a father could make no greater sacrifice than to give his son, so God. [The angel that foretold his birth to Mary, told her why he should be called the Son of God, because begotten of the Holy Spirit.]

Saw a copy of the first part of the Bible in quarto, in Guzarati, given to a Banyan long ago. He appeared to have read it somewhat, but not to have lost any of his heathenism. Another man told us in the course of a discussion that the *pap* and *punya* (sin and righteousness) of Bankot were equal, so that the latter balanced the former and people were in no danger. In the afternoon as Mr. H. was showing them how far they were from being happy, one man said, We must take your books and you our pice, and then we shall be happy; at which the crowd laughed heartily.

Anjanwel, Oct. 21. Beautifully located on the steps or terraces of a hill covered with a noble growth of trees. Ascended to the fort. There seems to be nothing whatever wanting in the works of God to make the people happy, if nature could do it. Romance could desire nothing more. People humble, civil and desirous of books. A good many Brahmins.—The course generally pursued in preaching: God who has done so much for you, Creator, Preserver, Benefactor; Him you have left, to set up and worship gods of stone, a hundred of them, altogether useless. Dishonour done to God like that which a woman shows in leaving her husband, in leaving him for another. Bring out the sinfulness of idolatry. How escape the wrath of God? Man is not able himself to devise a way. The inventions of the Hindoos are worthless. God in mercy has shown us a way. The true *avatar*. Bring out the distinctive features of Christ; dwell upon his sufferings. Generally there is something or other about the persons we fall in with, something in their appearance, locality, occupation or words to suggest a theme and give a direction to our discourse.—Ascended the river in the afternoon. But the tide failing, could not reach Chiploon.

22nd. Sabbath. Early at Chiploon. Landed near a tree. Mr. H. took his stand under it and preached to a crowd. Soon they entered into discussion, especially through the medium of one principal interlocutor. He asked which was worst, to kill a cow or worship a cow. He confidently affirmed that to kill a cow was the great crime of the two. We said that to kill a cow unnecessarily was very wrong. But cows and other animats were made for the convenience and comfort of man, and Ged had given us a right to use them as might be necessary. God has a right to the lives of all animals, and he has given that right under certain restrictions to man. It is no mercy to let animals die of disease, or decrepitude. Animals are made by God to feed on one another; here is an instance of his investing the lower animals, lions, tigers &c. with the right to take the lives of weaker animals. Why should not man, the Lord of Creation, be invested with this right? If it is always wrong to take the life of an animal, why create animals who cannot exist except they take the lives of other animals? Why create animals that men must, without intending it, destroy? This man said that the only hell was in this world. I turned to the ninth of Mark, and read our Saviour's awful account of the matter. Idols, he said, were the *kharbari*, officials of God representing him. As a great king has servants who represent him in different parts of his empire, receive the honours and tribute due to him, and to whom the people make their petitions, so God is to be approached through idols. Reply: a king is forced to resort to this mode of administering the affairs of the State, because he can only be present in one place at one time; but God is omnipresent. In the presence of the king, it would be an indignity to address the *mamlutdar* as your sovereign. The Banyan seemed to be impressed with this reply; we overheard him repeating it to others.

I walked up afterwards into the bazar to see a *Sadhu* (holy man) who was there from Hindoostan. A great crowd had gathered, and I read and expounded the first 12 verses of Matthew, to show the Chr. idea of holiness. They seemed to see that holinees must reside in a renewed heart, and that no ablutions or pilgrimages could procure it. He could not speak Marathi. The people understood me, but it was embarrasing not to be able always to understand them. This tour has made me more sensible of my ignorance of Marathi.

Returning to the boat, found there a man conversing with Mr. H. about religion. He said he prayed to Jesus Christ. Being asked how a man could be saved from sin, he replied, by repentance.—But if a man has taken poison, though he should heartily repent, he would not escape the effects of the poison.—He must repent and take some counteracting medicine.—True; if his repentance did not lead him to do this, it would be in vain. The sinner repents and goes to Christ who is the only remedy.—From the conversation of this man, one would think him almost a Christian, yet no one was more unwilling to be seen with us. He avoided us on shore both at Chiploon and at Dabool where we saw him afterwards.

In the afternoon visited the temple of Purusharam occupying an elevated site opposite Chiploon. Admired as we went along the huge trees, Pimpul and Banyan. The ascending road to the temple is of hewn stones sometimes in steps, but generally an unbroken surface. There is some *punya* (righteousness) in ascending it. There is scarely any real self-denial in the religion of this people. The austerities and penances to which a few devote themselves, are the road to honour and reputation. In different countries thereare different avenues to fame. In Europe an ambitious man will seek to be a popular orator, or a great poet, or a historian or warrior or painter. But in this country, he will go on pilgrimages, perform austerities, fast, hang on hooks &c. &c. I used to think that a sense of sin urged them to these works of righteousness. But a sense of sin is rare. They are seeking to be meritorious in the sight of God and man. Pride is the root of all. At the temple found a large congregation of Brahamins listenging to the performance of a Haridas. The performer, a man of about, 50, with his attending orchstra and chorus, occupied a cleared space in the centre. The speaker used an *ad libitum* sort of chant in his delivery, varying it according to the character of the legend. Men, women and children were there in large numbers listening with deep interest. One might have supposed this to be an audience gathered to hear what God would say unto them through his ambassador. But how great the contrast presented by the matter of this man's discourse with the external appearance of importance, dignity and solemnity.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

THE IDLENESS OF A CHURCH AN INCONTESTABLE PROOF OF ITS COLDNESS.

To the Editor of the Bombay Guardian.

Dear Bro.—We have shown, in our last letter to your journal, that the duty of making personal effort to promote human Salvation, is obligatory on every Christian. This command to

work is as great a command as any contained in the decalogue. Every Christian professes to make God's will his law. To enjoy the sunshine of God's favor and the smile of His countenance, the Christian *must* make such effort. Now to neglect this duty is to peril his soul. With joyous alacrity and pleasurable delight the primitive Christians labored indefatigably in spreading Christianity. Christian, let us enter freely upon the work of personal effort. Be a co-worker with your Lord. He expects your agency in this work. "We shall never see great things in the world till we have all roused ourselves to our personal responsibilities. God will not give the honor of saving the world to His ministers. He meant it for His Church." It is an incontrovertible and undeniable truth that by reason of the violation of a plain and unequivocal command of God, many sections of the Church are cold and formal. Rev. Joseph Cook says: "Let us always remember that mental and spiritual food without work are not transformed into nerve and muscle, and it is these you want, and not merely food. Work after food makes strength; and food without work makes—what shall we say—a plethoric, over-fed, luxurious, uneasy Christianity, an object of pity to God and men." Moody asks "why is the Dead sea dead?" And answers the query himself: "Because it is all the while receiving, and never giving out anything." Again he enquires "why are so many churches—dead?" and answers the question himself: "Because they are all the while receiving, and giving out nothing. The Spirit of the Gospel is to give and give; and if all the time we are receiving like a sponge, and never giving out, of course we become dead and stagnant." *********** "In England they have what they call sleeping partners, just as we have here (America) silent partners; a great many men go into partnership in business, but when you come to find out, they are only silent partners, or, as they call them in England, sleeping partners. Well, we have a great many sleeping partners in the Church. Now, you may go into business as a silent partner but you cannot enter into the fellowship of God and be silent partners. He won't take you, and He don't want you. You must be a working partner. And you will he disappointed by-and-by, you men who think it is a hard thing to work for God. It is a sign you have not been converted. Don't rest under the delusion that you are hastening on to heaven, if you have no desire to work for God."

There are a great number of people in the Church, who seem to be, all the time getting ready to work. You ask them if they are doing anything in the way of personal effort for human salvation, they will tell you they are getting ready. Moody says "a man took up his pen the other day, and tried to write down this idea, and he said that the trouble was the Church was trying to mow with a dull scythe. "Well," I said, "what would you say of a man that was all the time whetting his scythe?" He would wear it out. No; let us keep whetting and using; if it gets dull, whet it up again. Not be all the time getting ready.

There are some Christians in the Church who won't attempt anything for the Lord because they are so afraid of making mistakes. Regarding this subject Moody says," Now it is a great deal better to make some mistakes, than to fold your arms and go to sleep. It is a great deal better for us to launch out into the sea, and trust to God to give us fish, than it is to stop, shivering, on the shore, afraid to go out afraid. We won't fish right, or cast our net on the right side. There is nothing like experience; and if we are willing to do just all we can, it won't be long before those men who are now acting so awkwardly will be good workmen." **** "Never mind a mistake. I have found, since I went out of Boston, that I always make mistakes enough to keep me humble. If we did not make mistakes, we should get so full of egotism that there would be no living with us. The Lord lets us make mistakes in order to keep us humble. In a meeting where I was, a man cried out and said, "O, their weakness!" I wish he had cried out. "O, their laziness!" If a man has the heart and will, God will make him wise in winning souls. But if we are afraid to make mistakes, and afraid that some scoffing infidel will laugh at us, we shall never do any thing."

A great many Christians are willing and ready to do great things for the Lord, but not little things. Moody says "some one has said that if God should send an angel to earth to rule an empire, or to sweep some street it would make no difference;. all they know is to do the will of God. Now we want just that spirit. It is not to do some great thing, but we must be willing to do some little thing. If God says, "Go speak to that young man" go; and who knows but he may become a John Wesley, a George Whitefield, a John Bunyan, or a Martin Luther, that may reform some whole nation? A reformation may be in that man. It is no small thing to run and speak to a man, and win him for Christ. Don't call that a little thing. The greatest sermons the master preached were to one and two persons. He could afford to sit down by the well of Samaria, and preach to one woman about the well of water that, if she drank of it, should spring up to everlasting life. He preached His sermon on regeneration to one man in Jerusalem, and if the son of man could afford to talk to one soul and preach to one man, shall we call that a little work?" *** "Let us be willing to be anything or nothing, a broken vessel,—nothing of self or egotism, but filled with the Spirit of God, and then see how the Spirit of God will shine through us. Now God will take us up and use us."

The mightiest cure for a sickly, grumbling, quarrelsome church is to set them to work. Spurgeon says "we have in our churches men and women who are always looking for an opportunity for quarrelling. If there be a member who has made the slightest slip, they report it to the public; they tell it in Gath, and publish it in the streets of Askelon. There is nothing that is right. If you do a thing to-day it is wrong; if you were to alter it to-morrow, it would be just as wrong. They are never consistent in anything but in their inconsistent grumbling. The mightiest cure for this is to set them to work. Armies are troublesome things; even emperors find they must allow these hungry things to blunt their appetite with war. I have always found that where there is a quarrelsome church, it is sure to be an idle church, and where men are always "at it," they have very little time to find fault with one another. When we fuse iron, the two pieces will soon weld; bring two cold pieces together, and the stoutest arm and the heaviest hammer can never weld them."

The swiftest way for cold Christians to warm themselves is by setting themselves at once to work. This truth is strikingly illustrated by Spurgeon who says "when we were boys, we have sometimes gathered round our father's fire in the winter time, and almost sat upon it, yet we could not get warm; we rubbed our chillblained fingers; but they still kept blue; at length our father wisely turned us out of doors and bade us work, and after some healthy pastime we soon came in with limbs no longer benumbed; the blood was circulated and what fire could not do, exercise soon accomplished. Ministers of Christ, if your people cry to you, comfort us! comfort us!—comfort them, and make the fire a good one; at the same time remember, that all the fire you can ever kindle will not warm them so long as they are idle. If they are idle they cannot be warm. God will not have His people eat the fat and drink the sweet unless they are prepared to carry their burden, and give a portion to others as well as seek meat for themselves."

Christian, the love of Christ should constrain you to enter freely upon the work of personal effort. The love of Christ powerfully constrained the apostles. What was the mighty talisman that bore the heroic Christians of primitive times through scorching and fiery persecutions which came upon them in the path of duty? It was the constraining love of Christ. What are our pretensions to piety without the possession of this constraining affection? Jesus expects your agency in this work of saving the world. If you love Him, He will have it; for small indeed must be the degree of that love that will not constrain obedience to the warmest wish of the Soviour's heart.

Would you, then, believer, avoid backsliding? Do your duty in personal labor for souls.

T. E. F. M.

Nagpur C. P.
16th June 1882.

DEAR SIR,—I write to interest your readers generally and the members of the Methodist Episcopal Church particularly in the subject of the indebtedness of the Bombay Circuit for the large church building situated on Grant Road. You are aware that this building was erected at a cost of about Rs. 33,000, a large portion of which has been paid up to date. The contributions towards the structure were given principally by the members of the Church, who in many instances contributed as much as a month's salary towards the enterprise. A sum of about Rupees six thousand, being a moiety of the "Macallister Legacy" was also absorbed in the adjustment of the debt. In December 1881 an effort was made by the Rev. Mr. Oakes to obtain promises from the members of the Bombay Methodist Church towards the liquidation of the debt by monthly payments covering a period of twelve months. Owing to a variety of circumstances this plan was only partially successful a sum of about Rupees five hundred only having been actually paid up to date towards the liquidation of the debt. One reason among others why the amounts fell off was that many of the members of the community found it difficult to contribute both to the current expenses as well as the Church debt.

We now owe about Rupees five thousand five hundred upon the structure and as far as can be seen at present it is unlikely we shall be able to extricate ourselves out of the difficulty unless by an extraordinary effort. That effort I beg to initiate with the approval of the Preacher in charge Bombay Circuit, Rev. J. A. Northrop and the Resident Life Trustee, the Rev. George Bowen; two other Life Trustees are at present in England.

Considering that Bombay has been for years a rallying point for Methodists and that in many places in the Mofussil there are those who were at one time or another under considerable obligations to the Bombay Church—for here many of them were born unto the Kingdom, here many were quickened in the Divine life when love and zeal seemed ready to die, while others again have enjoyed here pure Gospel ministrations for years—I think that contributions from all such will not be amiss. Many people too who have never worshipped in Falkland Hall or Grant Road Church will have cause to thank God for those places of worship, for here sons have been reclaimed and brothers converted. Would such not like to send us some help? Our need is all the more urgent because many old and staunch friends are no longer with us, some having gone up to the sanctuary on high and others having left Bombay for distant parts.

My proposal is that *five hundred Methodists, including their friends, contribute Rs. 2 each for six months certain*; that the monthly subscriptions be not limited to Rs. 2 where more can be given, and that friends not wishing to commit themselves to a monthly subscription kindly help us in any way they may find convenient. The amounts to be paid promptly and regularly to the Rev. J. A. Northrup Grant Buildings, Colaba, Bombay, who will acknowledge all receipts in the "*Bombay Guardian*," "*India Methodist Watchman*" and "*Indian Witness*," (Calcutta).

If Methodist friends will cordially take hold of this project we shall be able to report ourselves as out of debt at the next Annual Conference. At present our current expenses are hampered with the interest of the debt while the effort to clear off ever so little of the debt is a matter of the greatest difficulty to a people already doing their best for the support of the Ministry.

While thankful for all the help we have received in the past we feel that we owe it to friends outside of our denomination to let them know how we stand in regard to this enterprise. We recognise it as a duty to acquaint them with our exact position at this time.

Yours faithfully,
AN OFFICIAL MEMBER M. E. C.

Bombay, 16th June 1882.

We concur in the above proposal and heartily commend the matter to the attention of the M. E. Church in this Presidency.

GEO. BOWEN, Life trustee,
J. A. NORTHRUP, Preacher in Charge Bomday Circuit.

DEAR GUARDIAN,—If you will permit me I would like to send a few words of greeting, through your columns, to our friends, with whom we are unable to correspond owing to our lack of leisure. Our college life is drawing to a close; in a year or two at the farthest, we shall, if the Lord so will, be ready to take up work in India. I ought not to have said ready, for we know so little and there is so much to be learned and the work we propose to enter is so great that we shall never be fully equipped. Our advantages have been very many here and we have rejoiced again and again that the Lord opened up the way so that we were able to come. We have learned and are learning lessons that we trust shall bear fruit in our lives. How we have wished that some nay all of our young friends at home could share our privileges. The Lord has truly been mindful of us and our wants and we have not lacked any good thing. The kind friends in Meadville have done all in their power to make our stay with them profitable and happy. America is a beautiful land. I am surprised that our missionaries did not tell us more about her beauties. What a wide difference there is between a land where the light of the gospel has shone for a century and one where darkness has had sway for thousands of years! Winter has almost said farewell to us and young and old are rejoicing in the anticipation of spring, with the bright sunshine, green grass, singing birds and beautiful flowers. It is a season of joy and beauty when the dreary looking trees begin to be clad with fresh leaves and every one seems to be enthused with the new life around them. We are indeed losers by having almost a perpetual spring time in India. This winter has been a very mild one compared with last, it has been a pleasanter one indoors but not as pleasant out under foot—last year it was intensely cold. The thermometer was frequently down 20 degrees below zero and there were 103 days of sleighing, while this year the thermometer has seldom been below zero and there has been no sleighing to speak of. We are boarding in the young ladies boarding hall which is pleasantly situated on a hill and we are just a few paces from the Chapel, Library and Recitation Hall. The Church, Post Office and Town are about a mile from us. We are very much pleased with the College. The President and his wife are cultured, noble people and so are those of the Professors whom we have learned to know. We have travelled a good deal over Pennsylvania but have not been into the other states except when we were at New York and at General Conference at Cincinnati. We have met many enthusiastic missionary workers and have been rejoiced to find all around us, in the little villages and towns every where, little missionary societies, among whom our missionaries and mission stations are familiar words and who are working for the spread of the gospel in heathen lands. We hear sometimes from Brother Newlon. He is working in one of the Southern Conferences. He seems to gain strength slowly. I think it will not be long before you will have the pleasure of welcoming Brother and Sister Hard. They are anxious to be at work again in India. I am so glad, and I know that you will all be, when you meet Sister Thoburn, that she has gone to join our corps of workers in India. She visited us in Meadville.

Our Commencement this year will be on the 29th of June. We are expecting to have quite a Missionary Jubilee. Dr. and Mrs. Waugh, Mr. and Mrs. Mansell, and Mr. and Mrs. Harris, returned missionaries from Japan, will in all probability be with us and we may persuade Bro. and Sister Hard to pay us a visit. Your visits to us besides bringing us Indian Church news have been fraught with blessing and profit. The time of our departure for home seems sometimes far distant and we are tempted to grow weary. Then again in view of all we ought to accomplish it seems much too near at hand. We shall indeed be happy if we are spared to reach home and to help in winning India to Jesus. I could if I had time and did not feel that I was encroaching too much on your time and space, say a great deal more, but I must wish you and all our dear friends good bye.

With our best wishes for all,
Believe me to be
Your Sister in Christ,
MARIE OLDHAM.

Allegheny College,
Meadville Pa.
May 12th 1882.

SIR,—You will be glad to learn that our Baptist brethren at Allahabad are doing a grand work in that station.

The Pastor, Rev. Mr. Hallum who, it will be remembered, returned to India some months ago, is unremitting in his endeavours to promote the welfare of the church. The soldiers are very zealously looked after, whilst the Civil population have reason to be thankful that God has sent back this faithful pastor and friend to minister unto them. But for a little doctrinal difference Mr. Hallum works on the methodist principle, indeed the good old Gospel principle; he is a strong advocate for class meetings and loves to hear a brother or a sister witness for the Lord. Last Friday evening (16th June) Mr. Hallum held a song service in the Cannington Baptist Chapel entitled "uncle Tom" taken from the well known story *Uncle Tom's cabin*. The concert was intended to resuscitate certain funds connected with the church. The hall was crowded at the appointed hour. The choir was apparently trained by Mr. Hallum himself and this reflected great credit upon him, as the singing was very good. Those who are acquainted with the piece in question will remember that the music is interspersed with touching extracts from the story; these were read with great feeling by Mr. Hallum. Many in the assembly were moved to tears, hearing about the sufferings of "Uncle Tom," who, the story goes to say, never swerved from the right way but dared his life for the truth.

But whilst speaking of the prosperity which is following our dear Brother Mr. Hallum, we would not forget Mr. Carr the Deacon, like whom there are few at the present age; this good brother is almost a father to the church inasmuch as he has been associated with it ever since its establishment at Allahabad;—though advanced in years, Mr. Carr is still in the enjoyment of health and strength and has consecrated his time, talent and all to the service of the Lord. He conducts an open air service at the Traffic side of the Railway premises on every Monday evening, and it was said last year that his faith withheld the rain on the evenings in question throughout the rainy months. It is a very interesting sight to behold the worshippers under the canopy of heaven praying and praising God, and it is still more interesting to hear an aged man with silvery locks telling the old old story and beseeching men and women in Christ's stead to be reconciled to God. We pray that the benediction of heaven may rest upon Mr. Carr's labours and that he may be spared to the people for many more years of usefulness and love.

Yours &c.
D.

MY DEAR BRO.,—We observed Children's Day at Vepery like loyal Methodists. It happened to fall on the date for our regular S. S. Missionary meeting, too; but we considered that too important a cause to postpone, so we had a full day. And the Lord granted to us in His grace a blessed day. 7-30 a. m. Sunday School; 8 a. m. S. S. Miss. Assoc. Meeting. At the latter Bro. Green read from the Life of Dr. Duff an intensely interesting account of the conversion of Dr. Duff's first four converts, and the Secretary read as interesting a letter from Bro. B. H. Badley describing our Lucknow Vernacular Sunday School work. We took up the collection afterwards, the scholars having been busy during the month collecting for Poodoopatt. They handed in between Rs. 60 and Rs. 65! We have more than half the sum we need for our building already, Blessed be God! At 11 a. m. Tamil S. S. Twenty-seven present. The distribution of Reward-cards created much enthusiasm. At 5 p. m. special service for Children. Special hymns, responsive Bible readings, a reading by Sister S. W. Stephens, and address by Rev. G. M. Cobban, with an appeal afterwards from the Pastor for *hearts*. In the morning they had given rupees, now God asked them for their hearts. And 22 responded. Glory to God! I am going to visit these precious young souls up promptly: may they all be brought into clear light. At 6-30 p.m. preached on Sunday Schools and evangelistic work among Children.

Yours &c.
T. H. OAKES.

Egmore, Madras, June 12, 82.

DEAR BROTHER,—You will have noticed that the article "Prayer that heals" selected from *Zion's Herald* in your issue a fortnight since, differs from your views expressed chiefly in your series on the International Bible Study.

I am sure many will be glad to hear from you again on this important matter and perhaps "Zion's Herald" would copy your rejoinder, and thus discussion that will doubtless prove beneficial, will be invited. I ask this personally because since imbibing your notion of the subject, I have taught the truth in question (viz. that God did not require that any should suffer physically, and that when our Lord was on earth, by the time he had left a place, there probably was not a sick man in it—having healed all) and presented it to our Father, as we have recently had some sickness here among believers.

I think Deut. 7 ch. of 15 v. favors your position and "*The Christian*" seems to be like minded, judging from the prominence given to advertisements of works bearing on the subject and the freedom of insertion of correspondence appertaining thereto.

YOURS,
BHOSAWAL.

NOTICES.

BOMBAY MISSIONARY CONFERENCE.

The monthly missionary prayer meeting will (D.V.) be held on Tuesday next the 27th inst. at 7. 30 *P. M.* in the Grant Road Methodist Episcopal Church. Friends of mission work cordially invited.

ASIATIC SOCIETY MUMBAI

Rev. Vishunpant Memorial Fund.
Rev. Jani Alli Rs. 20. Mr Shahu Daji Kukde Rs. 5. Mr Babaji Narayan Re. 1.

Baptist Church, (Bellasis Road, Byculla.) The Rev. Hormazdji Pestonji will (D. V.) preach to-morrow (Sunday) at 11 A.M. and 6 P.M.

Bombay Y. M. C. A.

The usual monthly Union Prayer meeting will be held in the Hall, Apollo Bunder, at 8. 30 P. M. Local time, to-morrow (Sunday) the 25th Instant. All Christian friends are cordially invited.

Epitome of News.

Saturday, June 17.

—*Bombay Gazette*: It was hoped that three days' continuous rain in the Kolhapur State would have got rid of the plague of locusts from which that territory, with portions of Belgaum and Sattara, have been suffering for some time back. But the only effect hitherto has been that the beautiful pink coloring has been washed out of the locusts' wings, and they are now of a sober grey. In every other respect the winged plague is as lively and destructive as ever. In some places the swarms are so dense that they darken the air. When they alight on a babul tree, they change its colour to pink or gray, and when they take their departure, nothing remains but leafless sticks. They eat up sugarcane plantations, which are the agricultural pride in those parts. Even the young grass disappears as fast as it grows.

—A grandson of Mr. Manockjee Cursetjee, aged 3 years, died through the effects of morphia administered by his aunt by mistake, instead of quinine.

Monday, June 19.

—*Bombay Gazette*: The Dutch have given a new example of the enviable self-command which enables them to subordinate their feelings as Christians to their interests as politicians and traders. During the fighting at Atchin a celebrated mosque was destroyed by the flames. The conquerors have, at a great outlay, rebuilt the structure on a scale of magnificence far beyond that of the former edifice, and they have recently opened it for the service of Allah with an imposing state ceremonial to which Mussulman chiefs and moulvies far and near throughout the Sumatran world have been invited. The political effect of this move has been very gratifying. A number of chiefs hitherto recalcitrant have tendered their submission. The moulvies, insted of thinking of a crescentade, are chaunting the praises of the Dutch, who build mosques in honour of the religion of Mahomet. It is curious how at all times the Hollanders have shown themselves so superior to prejudice in these matters when making their way amongst Oriental populations.

—Same: The Government of Bengal has adopted the project of a line of railway from Daudkandi through Comillah to Chittagong. The length of the line will only be 125 miles, and Daudkandi will be connected with Goalundo by a line of swift ferry steamers. Chittagong will then be brought within a few hours' journey of Calcutta.

—Ten missionaries recently left England on board the B. I. S. N. Co's steamer Quetta, bound for Zanzibar by way of Aden. These missionaries are accompanied by several lay teachers and assistants, as well as by two African boys returning to East Africa after being educated in England.

—The *Bombay Catholic Examiner* states that the European who d clared himself a Mussulman the other day was "a certain Mr. Nussel, Steward at Watson's Hotel," who is said to be a German.

—Two Parsee brothers have committed suicide by taking Opium.

—*Pioneer*: It is stated that a horrible murder has recently been comitted near Allahabad. A correspondent writes that in a village about eight miles from the station, inhabited almost entirely by Mahomedans, a *fracas* took place some eight years ago, in which some lives were lost. A few men from both parties were imprisoned for long periods. The last two to be released were two brothers who had just returned to their homes. About a week or so ago one of the brothers was walking about in his melon-field when he was suddenly set upon by a number of men of the opposite faction and beaten to death. The other brother seeing the attack, ran to his brother's assistance, but before he reached the spot he too was attacked and killed. After death the tongues of both were cut out and their eyes also scooped out. I am glad to say the murderers have been apprehended.

—*Indian Witness*: The Calcutta Missionary Conference, which met at the Wesleyan Parsonage, Sudder Street, on Monday evening last, adopted a resoltuion in favor of the employment of special agents by the British and Foreign Bible Society in India. The Society sends out special agents to most of the countries in Europe, as the America Society does to South America, but thus far no one has been specially appointed to take this work in hand in India, and as the work devolves for the most part on over-worked missionarios it can only receive a limited amount of attention. The time has come for taking hold of this work of Bible distribution in India in real earnest. A whole generation has passed through school in the last decade, and readers are multiplying rapidly. The Bible Society should send out at least three men whose sole work should be the circulation in various forms of God's word. Each one of them might do in his field what Dr. Murdoch has done for the cause of Christian education in India.

Tuesday, June 20.

—*Times of India*: Our Ahmednuggur correspondent writes under date of Sunday:—H. H. the Raja of Kolhapore is to be provided with a residence at this station. The unfortunate Prince arrived very quietly this afternoon with his suite. The authorities who were entrusted with the decision of this difficult and important matter are to be congratulated on the excellence of their selection, as there is no question that both on political and sanitary considerations this place will be found most suitable for the purpose. His Highness, with the Assistant Political Officer in charge, and his European attendant, occupy the last bungalow, situated on the north side of the fort and about 200 yards from it.

—Dadabhoy Byramjee, a Parsee employed in the Post Office, suspected of having abstracted a note for Rs 500 from a letter, was arrested by Mr. Crummy, Supdt. of Police, on Sunday, and confessed that he was the guilty party.

—The terrible outrages upon the Jews in Russia have led to the formation of a Society for their relief, specially for the purpose of assisting them to North Syria. Of this Society the Earl of Shaftesbury is President, and the Viscountess Strangford, Lady Presideut.

—*Overland Mail*, June 2: A Marseilles correspondent states that the bull-fighting season has commenced at Arles and Nimes. In the former town on May 28 the performance was interrupted by a terrible accident. One of the spectators, an old man tumbled into the arena and was immediately pursued by a bull, which tossed him into the air and gored him when he fell to the ground. The bull was ultimately secured, and the man carried in a shocking state to the hospital. An attempt was made by the authorities to stop the performance, but the audience protested against this step with so much tumult that the entertainment was allowed to continue to the end.

—In his official report upon the Fiji Blue-book Mr. Thurston, Colonial Secretary, estimates that 103,000 out of the 124,902 persons, representing the entire population of the colony, are Wesleyans. Members of the Church of England number 1,900, and Roman Catholics 9,000. There are stated to be in the colony twelve Roman Catholic priests, two ministers of the Church of England, and nine Wesleyan missionaries. The labours of these functionaries, so far as they are of a missionary character, would seem to be drawing to a close, as Mr. Thurston puts down the "unknown and heathen portion of the population" as now only 10,977. The Wesleyan missionaries are said to have 1.208 chapels and other places of worship; the Roman Catholics 67.

—Sir J. W. Pease's motion on the subject of the opium traffic, which was expected to come before the House early in June, will probably not be brought forward at all during the present session. Meantime, the proposals of the Chinese Government on the subject are receiving attentive consideration at the Foreign Office.

Wednesday, June 21.

—A petition was recently addressed to the Minister of the Interior by the inhabitants of the quarter in Paris in which the Rue de la Paix is situated. The petition, which was presented by M. Despatys, a municipal councillor, represents that the number of suicides who have thrown themselves from the top of the Vendome monument has been alarmingly on the increase of late. In order to guard the public against the horrible sights which have so often been seen, as also for the public safety, it is suggested that no person should be allowed to ascend the monument until the summit shall have been caged in with iron bars, or some other means shall have been devised to prevent these melancholy catastrophes.

—*Ch. Missionary Intelligencer*: A most interesting first report of the new Bheel Mission, at Khairwarra, in Raputjana, has been received from the Rev. C. S. Thompson, the zealous missionary supported by Mr. Bickersteth's benefaction. He describes the great difficulty he has experienced in getting access to the timid and suspicious highlanders, who doubted whether he had come to kill them or to levy fresh taxes; and the steps by which he has already succeeded, through patience and the exercise of his medical knowledge, in winning the confidence of many.

The reports from the Fuh-Kien Mission this year are again deeply interesting. The Christian adherents now number 4,099, an increase of 549 in the year. The communicants number 1,386. There are 112 stations and out-stations.

Letters are to hand from Uganda, dated Christmas-day last. Mr. O'Flaherty and Mr. Mackay were well, and the work was going on prosperously. Mr. Copplestone also writes from Uyui on March 4, and Dr. Baxter and Mr. Cole from Mpwapwa on March 23; all well.

—The fleet of the Peninsular and Oriental Company is now composed of 48 vessels, totally a registered tonnage of 151,268 tons and 26,800 horse-power nominal. To this must be added 9,400 tons and 1,700 horse-power on account of two ships building; and 1,139 tons and 487 horse-power in respect of 22 steam tugs and launches; making a grand total of 161,807 tons and 28,987 horse-power.

—The Str. *Ravenna* left Aden for Bombay, with English Mails, Tuesday, 11 a. m.

—*Times of India*: Another doctor, Mr. T. Griffiths, who had practised in St. Helens, Lancashire, for over 20 years, has died from the effects of chloral. He had, like the unfortunate young doctor who died on one of her Majesty's ships in the Persian Gulf about a year ago, been in the habit of taking the drug to induce sleep.

—Two of the five missionaries sent to Delhi by the Combridge University Mission, Rev.

Messrs. Murray and Blackett, have been compelled by ill health to return.

—A lecture was delivered on the 31st ult. before the University of Oxford by Professor Monier Williams on the three principal religions now confronting each other in the world. Buddhism, he contended, was not entitled to be called a religion, for it recognized no God and no immortal soul. It was our duty to examine non-Christian systems reverently and impartially and on their best side as well as on their worst. Christianity was the perfect embodiment of eternal truth, fragments of which were scattered through other systems. There was more common ground between Hindooism and Christianity than between Islam and Christianity. All three religions asserted the unity of God. According to Islam God was absolutely one and had never become incarnate. According to Hindooism the one God manifested Himself in innumerable incarnations and visible forms. The Koran and the Veda claimed to be the actual words of God. They were objective revelations and had no subjectivity like the Christian's Sacred Scriptures. The feeling after truth in Hindooism was remarkably displayed in its doctrine of triple manifestations of the Godhead. The Indian's daily prayer from the Rig-veda might be used by Christians, if "Sun of Righteousness" were substituted for "Sun." Hindooism has no one special founder, and Mahomet denied that he was the founder of Islam. His mission was to bring back the people of Asia to the true Monotheistic creed, which he affirmed had existed since Abraham—the first Moslem. Yet Islam certainly centered in Mahomet. His career was divided into two halves. At Mecca he was the earnest religious teacher and enthusiast. At Medina he was far more, he was military leader, statesman, and king. The Koran grew like patchwork, piece after piece, botch after botch; its teaching expanded in response to the needs of the mighty forces set in action by Mahomet. The Talmud and the spurious gospel formed the soil out of which the tangle of later doctrine ramified. The heaviest charge against Mahomet was that he encouraged by precept and example sexual licence and a low estimate of women. This was a canker ever eating into Moslem home life and spreading to Moslem national life. It was true that Islam was once the soul of progress, but having reached a certain point it appeared to lapse backwards, whereas the Christian's career was ever onwards. In some parts of India Mahomet and Ali received divine honours, and the lowest classes of Hindoos were occasionally to be found worshipping at Musselman shrines, as Musselmans were at Hindoo shrines. The two religions now co-operated harmoniously. Temples and mosques were reared side by side. Could no treaty of peace be adjusted between Islam and Christianity? The lecturer thought not. A vast chasm separated the two systems. A Trinitarian Christian would have less difficulty in coming to terms with Hindooism, notwithstanding its repulsive idolatry and its doctrine of soul-transmigration, than with Mahomedanism. Christians could never have fellowship with a religion which regarded the doctrine of Christ's association with God the Father as a blasphemous fable, and offered its adherents a paradise more material and carnal than that from which their first parents were expelled.

—*Bombay Gazette*; Bangalore, 20: Judgment was delivered by the Station Magistrate to-day in the case of Sashagherri Row, the native pleader who was charged with molesting Miss Lane in a railway train. The prisoner was fined Rs. 500, or in default sentenced to three months' simple imprisonment. Rs. 200 of the fine, if paid, to be given to the Railway Company, and Rs. 100 to Miss Lane, as compensation.

—Mr. Laurence Oliphant's day-dream of reestablishing the Jews in the Land of Gilead, the *Pall Mall Gazette* notes, has been rudely destroyed by the Porte. There are a million Russian Jews anxious to make a new exodus. The Turk bids them welcome to any part of his domininons—excepting the Promised Land. In Palestine no Russian Jew is to be allowed to settle.

—The long-threatened strike in the iron regions of Pennsylvania and the adjoining States began on June 1st, when 20,000 ironworkers abandoned their work. A final effor was made to compromise the troubles the day before, but in vain. Three firms of steel manufacturers yielded to the demands of the strikers because they had contracts which must be met, but they employ comparatively few men. All the great iron manufacturers refused to yield, and the result is that 20,000, with 50,000 dependent women and children, are thrown out of employment indefinitely.

—Chicago, June 1. The ironworkers on strike here to-day boarded a train near the city, in which were a number of workmen who had refused to join the strike. The latter were dragged from the train and terribly beaten. Pistols were fired by the assailants, and Judge Pillsbury, of the Illinois Appellate Court, was fatally wounded.

—*Liberal*: The *Rock* publishes a diagram representing the stages of ritualism, which we commend to all non-conformists. It is called a *Centigrade Ritualometer*. It begins with Zero marking evangelical, and "ascends by steps of 10 or 15 degrees interval to 10° Aesthetic 25° Churchy, 40° High and Dry, 50° Florid, 65° Ritualistic, 75° Sacerdotal, 90 Romish, 100° Papal." How far are the Calcutta Ritualists from the Papal point?

Thursday, June 22.

—*Bombay Gazette*: The composition of the new Egyptian Ministry gives a remarkable significance to the declaration of Assym Pasha the Turkish Foreign Minister, in rejecting the Conference. In the telegram published yesterday, Assym informed the Ambassadors of the Great Powers that "the Egyptian question had been settled by a compromise effected between the Khedive, Arabi Pasha, and Dervish Pasha." This compromise has eventuated in the formation of the Ragheb-Arabi Ministry, and means that Mussulman feeling has united Egyptian and Turk against the European Powers. For all purposes the Khedive, the Sultan, and Arabi Pasha are now one, and Mr. Gladstone's project of making the Sultan "useful as an intermediary has signally come to grief. Dervish and the Khedive have utilised their flight to Alexandria to make terms with Arabi. The bargain has been struck on the basis of Pan-Islamism, and the diplomacy of the Kaliph has triumphed all along the line. The difficulties of the Powers are enormously increased by the "compromise of Alexandria."

—With reference to the important undertaking of constructing the railway from Nagpore, the capital of the Central Provinces, to Seetarampore on the East Indian line, the *Pioneer* hears that the great Liverpool firm with which Mr. Rathbone, M.P., is connected, are willing to finance this enterprise without further concessions from Government in the nature of a guarantee than will cover the interest of the money invested during the construction of the line. In return for this they are willing to give Government half the ultimate profits of the line, over 5 per cent.

—A woman named Krishna, aged twenty-two years, an inmate of the Lock Hospital, on Thuesday last suddenly jumped off the balcony of the building, about 24 feet from the ground, and sustained serious internal as well as external injuries. She is at present under treatment at the J. J. Hospital.

—*Times of India*; We understand that the reductions in the Customs Department, ordered by Government in consequence of the abolition of the import duties, have now been arranged to the extent that it is intended to carry them at present. In the Preventive Department the services of about 34 officers have been dispensed with, some being pensioned, others granted gratuities, and the remainder, discharged without emolument apart from their regular salaries. In the other departmenrs, some 63 *employés* (including officers and clerks) have been sent away. Of these about half will receive pensions; those who have served over five years will be granted gratuities: some have been provided for in the Salt Department; and others have received their discharge without any future consideration. Of the lascars and peons 160 have been discharged, some with pensions. It is understood that further reductions will be made at the expiration of six months.

—His Excellency Lord Ripon took part in the Corpus Christi ceremony at the Simla Convent on Thursday last. As a consequence of his Excellency's presence, there was a large and fashionable attendance. The affair is thus described by the *Simla Argus*:—As his Excellency's carriage drove up, a procession was formed, to march round the convent grounds, consisting of the nuns and children all dressed alike; the priest, over whose head a gorgeous canopy was held by four members of the congregration, heading the procession, then Lord Ripon, who himself carried a lighted candle, and after him followed the congregation. The children strewed flowers on the ground as they went along. The litany was divinely sung and altogether the ceremony was one well worth going a considerable distance to see.

—*Indian Railway Service Gazette*; Bandiqui: We are greatly indebted to the Revs. Smith and Morrell for the the Divine Service that is held regularly. The former is a young Methodist minister provided for by his congregation, and the latter a well paid Government chaplain. A subscription list is now in circulation and a sum of Rs. 700 has already been contributed, and we shall D. V. ere long have a small Methodist Episcopal chapel here. Major Boesell, our much esteemed Manager who is always well disposed to such praiseworthy objects, has kindly consented to grant a site for the building, and it is hoped that no opposition will be met with. An interesting sermon was delivered in the School Room by the Church of England Minister on the 11th instant, there was a fair attendance. The Rev. gentleman took for his text these words, "Be swift to hear and slow to speak." It has been remarked that the Rev. gentleman apparently did not practise what he preached, for on his pastoral visits he advised several of his flock not to attend the services of the *Boy Preacher* (the Methodist.) This is certainly bad taste and the Rev. gentleman lost sight of the great injunctions given to Timothy on his missionary erraud. It seems to be a matter of little importance who preaches here, but we have no need for strife on the subject. Most people attend both services, which as a rule are well attended.

—Mr. Bancroft the historian, has been forty-eight years writing the History of the United States. It is now brought down to the adoption of the Constitution, and the election of the first President. Though now eight-two, the venerable historian is still at work, and hopes to continue it at least until the time of the Mexican war.

Friday, June 23.

—A sad tragedy is reported from Meerut. On Monday a trooper of the King's Dragoon Guards shot his troop sergeant-major, and afterwards shot himself. The trooper is dead, but the sergeant-major is still living.

—A Poona paper says:—"We understand that the ground under which lie the mortal remains of the much-loved and late Miss Alice Richman, was consecrated by Dr. Mylne, the Bishop of Bombay, last Monday, assisted by two other clergymen, and, in the presence of his Excellency Sir James Fergusson, staff, and a few friends."

—News comes from China that the Korea is at last to be opened to foreign commerce. The U. S. corvette Swatara, with Commodore Shufeldt on board, returned to Shanghai on 26th *ult.* from Korea. The United States Treaty with Korea has been ratified. The United States will have a Minister and a Consul-General, besides Consuls in Korea.

—Mr. Bhagwandas Purshotumdas a leading member of the Bania community, died rather suddenly at his residence, Kalbadavi Road, at 4 o'clock yesterday morning at the age of 44.

—The *Japan Mail* of May 13 states:—"Within the past few days Mr. Joseph Cook has been delivering some very forcible lectures to mixed audiences on the immortality of the soul and cognate subjects. Mr. Cook had the misfortune to be advertised by a local journal in terms which would have deterred many persons from going to hear him. But fortunately his reputation had preceded him, and his own earnestness did the rest. He produced a great and beneficial effect upon his Japanese audiences, who were evidently able to follow his arguments and appreciate his points; nor do we doubt that the strong notes of his *non omnis moriar* have left a very sensible echo in the heart of many natives and foreigners alike."

—Deaths last week, 343.

Selections.

THE FLESH AND THE BODY.

BY DANIEL STEELE, D. D.

OBJECTIONS to the doctrine of entire sanctification arise from a misunderstanding of these terms. A certain class of zealous religious teachers are perpetually quoting John iii: 6 to sustain the existence of two natures, the old man and the new, in every regenerate person, till death the twain doth part. This is the usual citation: "That which is born of the flesh is flesh and remains flesh; that which is born of the Spirit is spirit." We demur (1) against the interpolation, even allowing that the term "flesh" here signifies depravity. It finds in this text no charter by which it rightfully pollutes the soul with its presence till the death of the body. (2) But the great fallacy in the use of this text against the possibility of perfect purity in the present life, is in the adroit foisting of a Pauline meaning into a term which has no such signification in the four Gospels. Glance at the concordance and you will find that the use of the term "flesh" for sinfulness is quite foreign to the Gospels. In Cremer's exhaustive definition of the word *sarx*, "flesh," in his Biblico-Theological Lexicon, he quotes no instance in the Gospels of this word as signifying "the sinful condition of human nature, in and according to its bodily manifestation." This meaning is limited wholly to the Epistles. This fact is worth remembering, that in the Gospels the term "flesh" has its literal and material meaning, and does not pass over into its ethical signification till later, in the writings of Paul. Our interpretation of the passage in question is this: the corporeal birth produces only the corporeal part; the operation of the Holy Spirit generates spiritual life, Col. ii: 11, "In putting off the body of the flesh." The Revision eliminates the gloss "of the sins," as having no critical authority. Thus corrected it is a strong prooftext for entire sanctification. What is the meaning of "body" here and in Rom. vi: 6, "the body of sin"? The answers are various. Many explain it as figurative; sin, or "flesh," in the Pauline sonse, being conceived of as having a body. But we prefer to follow Meyer, who considers it as literal. Our material bodies, so far as they are the sphere and hiding places of sin, must be destroyed. This is a strong assertion of the extinction of the inbeing of sin in the body. It shall no more have power to use the body as its instrument, not because the flesh is rendered "*inoperative*," as some say, but because it is brought to naught. It is true that in Luke xiii: 7 the Greek word for "destroyed" means to render inactive. But this softened meaning must not be carried forward into St. Paul's Epistles. "With him," says Cremer, "it always denotes a complete, not a temporary or partial, ceasing; to annihilate, to put an end to, to bring to naught." The physical body of the entirely sanctified believer is annihilated, so far as it is the abode of sin.

Thus far we have digressed in our exegesis of Rom. vi: 6. Let us now return to Col. ii: 11, and see what corroboration of our position it affords. The original for "putting off" is a word invented by St. Paul, by uniting two prepositions and a verbal noun. The new compound, found nowhere else in the whole range of Greek literature, signifies the utter stripping-off-laying-aside of the body of the flesh, so that, in the words of Meyer, the believer "*has no longer any body of sin* at all, because the body which he has is rid of the sinful *sarx*, 'flesh,' as such, as regards its sinful quality." He is no longer "in the flesh" as previously, when "lust did work in our members" (Rom. vii: 5, 23); he is no longer "carnal, sold under sin" (Rom. vii: 14), but is dead for sin (Rom. vi: ii); he "has crucified the flesh" (Gal. v: 24), and no longer "walks according to flesh," but "in newness of spirit" (Rom. vii: 6); by the law of the Holy Spirit he is free from the law of sin and death (Rom. viii: 2), in the Spirit (Rom. viii: 9), dead with Christ (Gal. ii: 19, 20; Col. 3: 3), and risen, so that "his members are intruments of righteousness unto God" (Rom. vi: 13), If this array of Scriptures does not prove the entire sanctification of the body, it will be difficult to prove anything by the Holy Scriptures.

The above discussion throws light upon St. Paul's restraint of his body, keeping it under. (i Cor. ix: 27.) The sanctified body has its innocent appetites, which need the discipline of the enlightened reason and Spirit-taught conscience. As the appetites of unfallen Adam needed the control of his will, so do the appetites of a Christian after his entire sanctification. St. Paul, neither here nor elsewhere, intimates that there were remains of the "flesh," or depravity, lingering in him. Nor does he anywhere speak contemptuously of the body. The Revision relieves Phil. iii: 21 of this imputation by changing "vile body" to "body of our humiliation," as the original demands. St. Paul had a very level head, being neither an ascetic nor a pleader for imperfection. The sum of this paper may be expressed in one sentence. The flesh is to be CRUCIFIED, and the body is to be SANCTIFIED, in the present life, though the power of the Holy Spirit, by faith in Jusus Christ our Lord.

In conclusion, let us once more commend the revisers for sweeping away the gloss which cumbers and weakens the practical application of St. Paul's magnificent argument in 1 Cor. vi: 12-20, in proof of physical holiness: GLORIFY GOD THEREFORE IN YOUR BODY.—(*Advocate of Holiness.*)

STRENGTH OF CHARACTER.

STRENGH of character consists of two things—power of will, and power of self-restraint. It requires two things to its existence, strong feelings and strong commaud over them. Now it is here we make a great mistake—we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed and his own way in all things—we call him a strong man. The truth is, that is the weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of those who subdue him. And hence composure is very often the highest result of strength. Did we ever see a man receive a flagrant insult and only grow a little pale and quietly reply? That is a man spiritually strong. Or did we ever see a man in anguish stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who with strong passions remains chaste; he who, keenly sensitive, with manly powers of indignation in him, can be provoked and yet restrain himself and forgive—these are the strong men, the spiritual heroes.—(*N. Chr. Adv.*)

Miscellany.

—We have already extracted from the *Harvest Field* a considerable portion of the Rev. Mr. Simpson's Lecture on "Life in the Times of the Rig-Veda." The following is the close of the Lecture:

Go back to the Vedas! So say I too, if it be only to *know what the religious system of the Vedas really is*. Be not the slave of every pedant who says, "this is Vedantic, that is Vedantic." As you travel that backward journey, what burdens of utter rubbish will you throw from you; burdens which for centuries have shackled the thought and wearied the heart of the Hindu people. Go back, but some of you must make up your minds to be disappointed. You will find no *Monotheism* in the Vedas. There are gods many and lords many. The man, who, in our day, having broken away from popular superstition, placidly declares him a deist or a theist, knowing little of the solemn responsibility attaching even to such phrases, will find that the patriarchs of his race have no sympathy with him. Go back to the Vedas; but you will find no *Pantheism* there. You will find indeed that from which Pantheism sprung: an underlying feeling that Indra, Agni and the rest were somehow or other forms of an universal spirit, unrecognised and unworshipped, and in rough allegory of the Purtsha Sukta, the universe is regarded as his body. But whether this were poetical fancy or religious theory, we cannot tell. As a system, Pantheism was unknown. You must leave behind the philosophy of the Bhagavad Gita.

Go back and you will find *idolatry* in its primal elements, its first formation, *the worship of nature*. We have in the Rig Veda a fresh illustration of idolatry as defined by an inspired writer. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened;—who changed the truth of God into a lie and worshipped and served the creature more than the creator who is over all, God blessed for ever, Amen!" Learn that the gods whom your fathers worshipped and you worship, have not and never had any real existence. They are the material forms above and around you; or the mataphors of poets.

Go back to the Vedas and bring back this at least, the *personality of Vedic religion*. The Vedic Sages were men, with hopes, fears, and wants: they could not do with an abstraction for a divinity. When they gave existence to Indra, Agni and Varuna, they made them *persons* with whom they could speak, to whom they could pray, from whom they could expect sympathy. There was a great deal more of true religious tendency here, that in a philosophy without prayer, and a creed without feeling. Be sure of this that no religion, no theory, no creed is worth a thought to man, which does not bring man to God, and God to man, heart to heart; has no divine fellowship, has no outlet for the soul's poverty, penitence and prayer.

I have one thing more to say. For some light upon social questions, for information as to the creed and worship of your ancestors, you may go back to the Vedas. But for your own faith, your own creed, your own practice you *cannot go back*. The thing is an impossibility. What were these Rishis? With what force may we put into the lips of one of these sages, the words of our own poet Laureate!

What am I?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

That state of infancy you have outgrown. As well put Ravana in baby's clothes, as put the intellect, force and impulse of to-day into forms aged with three thousand years. You cannot go back to the Vedas.

You cannot go back to their *gods* Heaven and earth, sun, moon and stars; the clouds, the lightning and the dawn, can never be endowed in your minds with intelligence, with wrath or mercy. No imagination can make them any thing else to you than what they are;—varied, beautiful forms of matter, but matter still. Would you read creation aright? then take down your Bibles and read a Sangita sung by a Rajarishi, nearly three thousand years ago; a hymn true to-day whilst those of the Rig Veda have become obsolete.

"O Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained,—what is man that thou art mindful of him? and the son of man that thou visitest him?—O Lord, our Lord, how excellent is thy name in all the earth?"

You cannot offer the *prayers* of the Vedas. You need something more than cows and horses, health and wealth. Light for the intellect, guidance for the faith, the warmth of love about the heart; these are your requirements. Let me suggest to you a prayer. "Teach me thy way, O Lord; lead me in a plain path." "O sent out thy light and truth; let them lead me."

"Lord I am blind,—be thou my sight;
Lord I am weak—be thou my might;
A helper of the helpless be,
And let me find my all in thee."

You cannot offer the *sacrifices* of the Vedas. The simplicity which once presented milk and food to hungry deities is past. The offering of victims is falling into disuse. Yet had they truth in them; this truth, man's need of a sacrifice. They were but shadows of the true. We point you now to the substance; the true sacrifice, the divine in the human, dimly foreshadowed in the sacrifice of A'thi Purusha, more than once referred to in this lecture. "For if the blood of bulls and goats" in those old days were supposed to have some efficacy in warding off woe and procuring good, "how much more shall the blood of Christ who through the eternal spirit, offered himself without spot to God, purge your consciences from dead works, to serve the living and true God." "Be hold the Lamb of God, that taketh away the sins of the world."

—From an address by Mrs. Booth:

I have here a beautiful letter, received from a lady whose name you would all know; I have brought it in order to read an extract from it, because I thought it would illustrate the experience of thousands. She had written me before about her sons, and she says:—

"Your promise to pray for my sons has sunk deep into a grateful heart. It threw me back upon days that are past, when my darlings were young, and when, with one dear sister whom God has since taken to Himself, my precious sons used to gather round my knee, and we used to live under the influence of prayer. I used to bring them to God, and they seemed to drink in my words, and our home then was like a little heaven. Then alas! there came school and college life, and the influence of advanced education and scientific research, and now my sons are here and there, and I want you to get hold of them that they may get saved."

I believe that is the experience of thousands of mothers. I was sitting in a mansion a little while ago, where a lady told me the same story. She said: "They were so promising and so hopeful when they were young. They seemed to receive everything I said, and be influenced by it. We used to spend such nice little times together in prayer. But I let them go to school, and then they went to college, and now I won't tell you what some of them have come to." This is a sad story that is oft repeated all round the land.

Now, here is evidence that the system is wrong. I judge everything by its fruits. Many a mother has wrung my hands and said, "She was a darling before I let her go to school, but somehow she got into the world, got the spirit of the world, and now she is so-and-so-and-so, and I have no control over her." Numbers of mothers have told me that story. I say it is because these parents give Satan an advantage over them. They do not set themselves to get their children really and truly saved in early life. They do not wrestle and pray and take hold and bring them to the point of decision for God. They do not find out what is in front of their children's souls. They do not help the children to put away their little idols.

—The Governor General in Council has been pleased to remit the stamp duty (if any) chargeable on copies of, or extracts from, baptismal, marriage, or burial registers certified by Government Chaplains, subsidised or unsubsidised Clergymen, or Diocesan Registrars, and granted to (1) soldiers, sailors, non-commissioned or petty officers. (2) or persons in needy circumstances, in whose favour Chaplains may exercise the discretionary power vested in them. See *Bombay Govt. Gazette*, June 15th.

TELEGRAPHIC NEWS.

Alexandria, June 15th: A Special Commission is sitting for the purpose of inquiring into the cause of the late riots.

London, 16th: In the House of Commons last evening Mr. Trevelyan admitted that there was an appalling increase in the number of evictions in Ireland.—The telegram published by *The Times* yesterday from Alexandria, respecting the summoning of Turkish troops to Egypt, has been confirmed.—The Channel Squadron has been ordered from Gibraltar to proceed eastward.—The British, French, German, and Greek war vessels have been ordered to embark the subjects belonging to their respective nationalities at Alexandria.

Alexandria, 16th: At the instance of Austria and Germany, the Khedive is attempting to form a new Ministry, which will include Arabi Pasha.

London, 17th: The Bill for the Repression of Crime in Ireland is making very slow progress in Committee, and only seven clauses have as yet been adopted.—In the House of Commons last night Sir Charles Dilke, replying to a question, said that the latest intelligence from Alexandria was of a reassuring nature, and that no renewal of the disorders there was apprehended.

Alexandria, 17th: The panic at Cairo is increasing, and all the banks and shops there have now been closed.—Men-of-war of all nationalities are being sent to Alexandria for the purpose of embarking their respective subjects.—The Khedive has charged Ragheb Pasha with the formation of a new Ministry.

Constantinople, 17th: The Sultan perists in his refusal to accept the Conference proposed by France on the Egyptian question.

London, 18th: The Metropolitan police have made a large seizure of arms and cartridges at Clerkenwell, which were intended for shipment to the Fenians in Ireland.

Constantinople, 18th: The difficulty in connection with the proposed Conference has been arranged and the Ambassadors of the Great Powers will assemble immediately without Turkey being represented. The decision of the Confereece, however, will be submitted to the Porte.

Alexandria, 20th: Great alarm is being felt at Ismailia owing to bands of Bedouin Arabs prowling on the banks of the Suez Canal.—Only three hundred British residents now remain in Egypt.—Araby Pacha has arrived here and has been appointed Minister of War in the new Ministry.—The members of the new Ministry formed by Ragheb Pasha are all adherents of Arabi.

London, 20th: Mr. Gladstone, replying to a question in the House of Commons last night, said that the question of the neutrality of the Suez Canal will not be raised at the Conference.—The news from Ireland continues to be of a disturbing character, and extra military precautions are being taken against a rising.—Prince Lobanow, the Russian Ambassador in London, has been appointed Ambassador at Vienna.—Latest advices from the Cape state that civil war has broken out in Zululand, where Dabuko (Cetewayo's brother) has attacked and defeated several other chiefs.—Sir Charles Dilke, replying to a question in the House of Commons this evening, said that the first sitting of the Conference at Constantinople would take place next Thursday, without the concurrence of Turkey.—The s. s. Sunrise, homeward bound from Bombay to Antwerp, has struck on a rock and become a total wreck off Finisterre.—The crew have been saved.—Mr. J. Q. Pigot, late of the Bombay Bar, has been appointed Puisne Judge of the High Court at Calcutta.

Constantinople, 20th: The Ambassadors of the Great Powers held a meeting yesterday, and afterwards had an interview with Assim Pacha (Minister of Foreign Affairs), who categorically rejected the proposed Conference, on the ground that the Egyptian question had been settled by a compromise effected between the Khedive, Araby Pacha, and Dervish Pacha (the Turkish Commissioner.)

London, 21st: Sir Charles Dilke, replying to a question in the House of Commons last night, said that the British Government will ultimately require full satisfaction for the outrages committed on British subjects in the late outbreak at Alexandria.—Sir Charles said that the British Government attaches vital importance to its interests in the Suez Canal, but that it was impossible at present to make any statement in reference thereto.—In reply to furthur questions, Sir Charles said that Sir Edward Malet was no party to the formation of the new Egyptian Ministry by Ragheb Pasha.—In the House of Commons last night, Mr. Gladstone made a statement concerning the Parliamentary Procedure Bill, which the Right Ho'ble gentleman said cannot be delayed until next year.—This is understood as indicating an autumn session of Parliament.

Alexandria, 21st: Neither the British nor French Consul General hold any intercourse with the new Ministry.

London, 22nd: Thousands of refugees from Egypt are arriving at Malta, Cyprus, and Athens. A fund for their relief has been opened at the Mansion House.

PASSENGERS SAILED.

Per P and O Str *Verona*, 20:

For London—Mr G Jacob, Miss Clarke, Mr John Davis, Mr Joseph H Hill, Mr W Pead and child, Major V Bagot, Mr J Pye, Mr C Burley, Mr T Gardner, Mrs Tyler, child and infant, Mr W Rogers, Lieut W G B Western, Lieut Col Pearson, Mrs Ashdown, child and infant, Mr and Mrs Birch, Mr and Mrs Marriot and child, Col C R Blair, Major Taylor, Lieut Mercer, RA, Mr J Burbidge, and Capt J Reeves.

For Brindisi—Capt C J Whittaker, Hon W Hudleston, Hon H T Princep, Surg-Major W C Kiernander, Mr B Horsbrugh, A Gentleman, and Mr W D Horsley.

For Venice—Mr J F Stevens.

For Trieste—Mr J Flemington.

For Suez—Mr J Fotheringham.

PASSENGERS ARRIVED.

Per P and O Str *Thibet*, 19:

From Gravesend—Mr D Gracie, Mr W Pearce, Mr E H Patterson, Mr and Mrs Topham and child, and Mr H H Rose.

From Brindisi—Col Steward, Dr H Johnstone, Capt Kennedy, Mr B Fitch, Mr Barclay, Mr F C Farran, and Mr B Jones.

From Venice—Mr and Mrs Patterson, and Mr Farrington

Domestic Occurrence.

BIRTH.

POWELL—On Saturday the 17th June 1882, Bombay, the wife of Mr. J. Powell, late school master G. I. P. R. Bhusawal, of a daughter.

DEATHS.

HODGES—On the 19th Instant at Prospect Lodge, Ootacamund, Catherine the beloved wife of John Hodges aged 79.

LACEY—June 21, at Clifton Lodge, Byculla, Henry R. Lacey, Commissariat Department.

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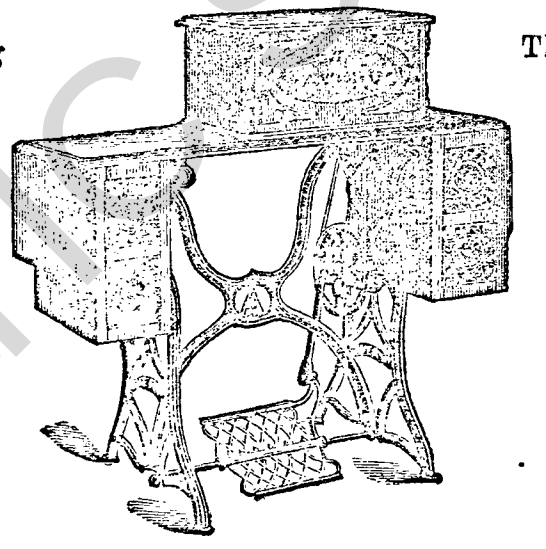

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